





# MISSISSIPPI BAPTIST RECORD.

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CLINTON, MISSISSIPPI.  
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## THIS AND THAT.

Bro. H. L. Finley, of Alhambra, says he is satisfied that the Record is better than he expected it to be. We are surprised too.

Bro. T. G. Sellers says the Record is better than he expected it to be. We are surprised too.

At our last weekly prayer-meeting in Clinton ten persons rose for prayer. Bro. H. B. White conducted the meeting.

They call Bro. Esby, of the Western Baptist, Dr. Esby. Cheer up, brethren, we are all going the way of the earth.

One of the young ministers who recently went home for want of support has arranged matters, and returned to continue his studies.

Eld. W. W. Finley, of Topeka, preaches to only five churches. Why do the brethren give him some work? He is too good a preacher to rest out.

Every day, almost, we receive letters requesting back numbers of the Record from the first. We say to all that they are all taken long ago. We might have issued one thousand copies from the beginning, and had them all taken, and we are sorry now that we did not.

Clinton is improving. One can get a touch of paint on the streets, and though, as a rule, we do not think it very pleasant, in this case it is.

We learn that several other houses are to be built during the Spring and Summer. We need twenty or thirty more houses in town.

Bro. N. M. Berry gives the following reasons for working for the Record—and he does work: "I am so much pleased with the Record that I feel determined to work for it from the following considerations: 1. It is all I expected it to be—No. 1. 2. 'Letter A'—one of the best. 2. I think I will do good to others by having it circulated." Reader, what do you think?

The Religious Herald requests us to send our paper to Pike, and agrees to be responsible for the subscription price. We would like for Pike to read our paper, but where shall we send it, Bro. Dickinson? Not only would we like for Pike to read what we say of him, but we would be glad for him to review us in these columns. He would do it like a Christian gentleman, we think. We thoroughly believe in giving Pike and everybody else a fair chance.

While the question of Young Men's Christian Associations was under discussion lately in the Methodist Episcopal Union Dr. Nathan Bishop said he wanted to get back to the subject. It was agreed on all hands that the church should develop internally, but the question was, what help can Christian Associations give to churches in this development? He spoke from many years' experience, and from no book but his own. And that experience had shown him that Christian Associations were good schools for broadening men's minds, and getting them out of denominational ruts. He pleaded for greater breadth and catholicity of spirit among the young men of our churches, and for these associations as a means of attaining it. If we are not in gospel, ruts Dr. Bishop ought to leave us, and if we are, our young men had better remain where they are.

**Death of Eld. Whitfield Dupuy.**

Many will regret to know of the death of Eld. Whitfield Dupuy, of Water Valley. We knew him well, and loved him much. He was a ripe scholar, and spent much time in the critical study of the Scriptures in the original languages. As a preacher he was mild and persuasive and very instructive. He was sincerely devoted to the doctrines of the Baptist church, but not fond of controversy. From everything that could promote discord he instinctively shrunk away. It was as a missionary that he could work to the best advantage. Much of his life was spent in preaching to the destitute, and no one took it more than he. Indeed, preaching was a necessity to him; he could not withhold the message, which he felt God had charged him to deliver. His preaching was eminently evangelical. Christ crucified was his theme. His last ministerial labors were given to the outlying neighborhoods about Water Valley. Though he received no pay from any source, he preached incessantly, often going out on week days to preach to a little handful of people. This appears to be truly apostolic, and worthy of imitation. We suppose no person ever doubted the piety of Bro. Dupuy. He was a living epistle, known and read of all men. To him death was great gain.

## The Mission of the Church.

Let us ask ourselves why we were converted and were not carried immediately to heaven. And why did Jesus organize a church in the world? Why was this? There must have been some all-wise purpose in all this heaven ordained arrangement, and it is a question worthy of our most solemn consideration to know the design of the Master in leaving things just as they are.

The mission of the church is clearly shown in the great commission given by our ascending Lord to his disciples. "Go ye into all the world and preach the gospel to every creature," are his words. The mission of the church therefore is to evangelize or disciple the world. Mission-izing is the one great work given to the church to do. It is not one of the duties of the church simply, but it is the chief duty of every church and every individual Christian.

Whatever may be said of the importance of establishing colleges, papers, seminaries, orphanages, or any thing else, none of these things nor all of them can take the place of missions. Beyond higher and grander than all, is the work of preaching the gospel to sinners. And this let us all understand is what we are kept here to do, and what churches are organized to do—it is our mission. We believe in colleges, papers, etc., and think we do well to support them, but only as they are means of the more rapid propagation of the gospel. We want colleges to train men the better to preach and develop a strong ability to support the gospel. We want papers to develop Christian character and to awaken the sleeping hosts of Israel, and we want all these things to help in the evangelization of the world.

How did the apostles and early Christians understand their duty? We may learn much from them. It is inspiring to read the records of their doings, briefs they are. They were restrained by special command till after Pentecost. They were to tarry in Jerusalem until they were endowed with power from on high. In prayer they waited till the Spirit came and loosed them. Then what preaching! All Jerusalem was stirred, and the converts were numbered by thousands. Next and soon came the persecution that sent Stephen to glory. This scattered them abroad, but as they went they preached everywhere. They acted like men who knew something that they could not keep, and so must proclaim the glad tidings everywhere. They literally ran over of the gospel. To tell the story of the cross was a passion with them. They had one idea, and that was to win souls, and to carry out this idea they stopped at no sacrifices that could be made. In a little while the gospel had been preached in all the surrounding nations. Churches were established here and there over the land, and every one of these bodies became a "propaganda of the faith." They realized their calling. As we read of these stirring times when men were doing such grand things for God and man, we are constrained to feel that if we have the succession as to form of church government, etc., we have nearly lost the succession of spirit. We want that spirit of missions which so eminently characterized the apostolic churches. Why, then nothing could keep people from preaching! Notice how, when Stephen and all the others were arrested for trial on whatever charge, they always turned out to preaching the gospel. They were full of it, and if they spoke the proverb must hold true. "Of the fullness of the heart the tongue speaketh." Preachers never waited for places and pay, but rushed boldly into the very thick of sin, and soon made a place. Church members never stopped to consider how little they might give and yet keep their standing. The rule was to give as the Lord prospered them, and sometimes, in their zeal, they overtook their ability. With such a spirit it is no wonder that the cross so mightily prevailed.

Now we want the same spirit among us, and we want it well and fully understood that it is our mission to preach the gospel, and to send it everywhere. Whatever else we do or fail to do, we must go on with this blessed work of evangelizing. To it we must consecrate our lives, our means, our all. Laboring in this cause brings us into the closest fellowship with Christ, for it is in exact line with his mission, and of the same spirit.

But what are we doing just now. We beg our brethren to consider, and hear when we say that there is every present prospect that the year will close and leave our Foreign Mission Board far in arrears with our mission-aries abroad, and unless the spirit of liberality shall be increased we must curtail our work just at a time when we are invited by Providence to greatly enlarge our enterprises. Mississippi is doing little or nothing for the Home Mission Board at Marion. And coming to our own home work, in Mississippi, we must say, with sadness, that since Bro. Walne's sickness, the contributions for the State Mission Board have been next to nothing. Our missionaries greatly need their salaries in order to keep

on with their work. All these sad facts can be changed, if pastors and churches will make an effort. Brethren, with all our heart, we beseech you to make an effort to do the work which our Divine Lord and Master has honored us.

## About the Record.

It is taken for granted that many of our readers, if not all, would like to know how the Record is getting along, and what its prospects are. We have no secrets on the subject, and so we propose to make some statements for the satisfaction of all concerned.

## PRESENT STATUS.

Our friends will rejoice with us in the fact that the Record is an assured success. We are already, before our ninth issue, up the hill, and on hand ground with a clear road before us. The paper is now fully meeting its expenses. This week we strike off between nine hundred and a thousand papers. We have between eight and nine hundred bona fide subscribers, and every mail, almost, brings us additional subscriptions.

## HOW IT TAKES.

From the first we realized the fact that we must make a desirable paper if we would succeed. This has been our constant aim, and, if we may believe what numerous brethren and sisters write us, we have not failed. Indeed, our success in this particular, as well as in a financial way, has been far beyond our expectations. The reception of the Record by the press, from Boston to Houston Texas, has been very gratifying. Brethren, in whose judgment we have great confidence, write us that the paper is better than they expected, and that it recommends itself. But the best evidence, that we are meeting the wishes of the brethren, is our rapidly increasing list of subscribers. So far we are gratified.

## OUR WORK.

It is to afford a means of communication for the brotherhood generally, and to awaken a deeper interest in all the enterprises of the denomination, in and out of the State, as also to cultivate our people and make them better. To accomplish this, we must, of course, have the co-operation of our brethren, and this we feel we shall have. Our aim is to make the Record a mighty lever in our every worthy enterprise, for its up-lifting. With the co-operation of those who can write, and a wide circulation, the paper will be a great power for good.

## THE PLAN.

This paper is to be conducted on a strictly business plan. Those who pay for it get it, for the time paid for, and those who do not pay for it must not expect to receive it. Conducting a religious paper is much a business as a merchandise, and we have found it out.

So far as we are concerned, we are receiving nothing for our work yet, and we are working very hard; but we are determined to take nothing from the income of the business till it is made above expenses. Every dollar that is received at this office is sacredly held for the necessary expenses of the paper, and will be right hard on us now, but our judgment approves the course, and we proceed upon the idea of a man who builds a mill, or clears a new ground, he expects to do a great deal of labor before he receives any remuneration.

## MORE SUBSCRIBERS.

It is but right that we should thank those who have so earnestly worked for the paper. Many have done nobly, not for us, but for the cause of Christ. We ask nothing for ourselves. We are able to live in some other way, if need be, but being that we can do greater good by having a wider circulation, we ask the lovers of the cause in Mississippi, to help us increase the number of our patrons. Present the paper on its merits. If it is not more than worth \$2.50, do not advise any one to take it. We are not beggars, but we come before the Baptist public, in Mississippi, with something that the people need, and that will be worth more to them than the price of it. Show your paper around, and ask your brethren and neighbors to take it. We are hoping to go up to the Convention with more than a thousand subscribers.

What say you, brethren, shall it be so? Shall it not be largely over that?

STRONG RIVER, Simpson Co., March 18th, 1877.

BRO. GAMBRELL:—

At Strong River church, on the third Sabbath, the 18th inst., Bro. S. M. Williamson was regularly ordained a minister of the gospel, Presbytery consisting of Elders R. W. Hall, A. H. Edmonson and J. F. Norman. The ordination sermon was preached by Eld. Hall, from Timothy, vi, 4. The examination was conducted by Eld. Norman. Elder Edmonson offered prayer and gave the charge. The whole was conducted with that dignity and solemnity which the occasion required, and we feel confident there was a deep and lasting impression made upon the congregation. We hope and pray that it may remain to the glory of our church, and that our young brother may prove himself a true minister of Jesus Christ.

G. W. W.

## A Question of Ordination.

"Is there any right and proper way into the Baptist ministry for a minister of another denomination or any other person, except by ordination?" Will the editor answer through the Examiner, and oblige J. P. 2. "BARRINGTON, N. Y., March 6."

We are constrained to say, notwithstanding the objection taken by some of our brethren, in a late Council held at Penn Yan, and which is fully described in another column, that we see no other way, than that indicated by "J. P.," which accords with the usage, principles and safety of our denomination.

By courtesy Baptists recognize the ministers of other names as ministers of the gospel, and invite them to participate in their worship so far as it may be done without compromise of their principles. But no Baptist would think of having a Presbyterian minister to administer baptism or the Lord's Supper for a Baptist church. Precisely the same reasons, as it seems to us, should prevent Baptists from accepting the ordination received at the hands of a Presbyterian "presbytery," as valid ordination for a Baptist minister. Ordination among us is a high official trust, demanding to be done by those who have themselves been baptized and ordained in the way Baptists believe to be taught in the New Testament. The act of ordination consists simply of prayer, with the laying on of hands by an authorized "presbytery," and is as truly the door into the ministry of our denomination as baptism is the door into the membership of our churches, and the divine safeguards cannot be too carefully observed at either door, for no denomination can rise higher than its ministry and membership. If we receive the membership of a Presbyterian church, we are bound to receive the baptism of that church, and if we receive the baptism of that church, we are bound to receive the membership of that church. We cannot have it both ways.

The question is not one of re-ordination, any more than the baptism of a person coming to us from a Presbyterian church is a question of re-baptism. It is a question of usage, of consistency, of principle, and to all parties interested in the validity of the ordination should be placed before a doubt, in the case of every person received into our ministry. We know of but one way by which this can be done, and it is illustrated in the course pursued by another Council just held at Strong River, in the case of a brother coming from the Moravians—Examiner and Chronicle.

Dr. Bright is certainly correct in his views of this case. We hold strenuously to the importance of ordination in the case of every person coming to us from other denominations. That a brother was a minister in the Methodist denomination is neither here nor there so far as we are concerned. He must pass regularly. So far we agree with Dr. Bright. But other questions present themselves to our mind as we read over the above extract.

By courtesy Baptists recognize the ministers of other denominations as ministers of the gospel," etc. By courtesy we recognize a man to be a minister of the gospel, whom we in our hearts believe is not!—and we show that we do not believe he is by ordination, if he ever joins our church. Much as we like courtesy we cannot afford to practice it at the cost of a good conscience. Besides, courtesy itself does not demand this of any one, and we presume any respectable Baptist would scorn to receive a minister of this sort if he understood all. A little more backbone, Bro. Bright.

But further, Dr. Bright will insist upon a regular ordination in the case of every Baptist preacher, but not in the case of other ministers whom he will through courtesy recognize as ministers. "The divine safeguards cannot be too carefully observed," says Dr. Bright, and we say so too. But why will he disregard these divine safeguards in the case of a Presbyterian minister? What right has he or any one else to do in the name of courtesy?

Again, why do we demand more of our brethren than we do of others? Doubtless, if any one of the New York pastors were to advocate infant baptism Dr. Bright would favor his speedy expulsion from the church, and while out of any connection, no one would treat him as a minister. But only let such a person go and join three or four hundred more of his faith, a faith for which he was excluded from the church, and let these three or four hundred make him their pastor, and then without the least retraction, Dr. Bright would ask him back to preach for the church which had excommunicated him. The logic of these several positions is that one must be sounder in the faith to be a church member than to be a preacher; and that if a heretic is in the pulpit he must be ejected; but if he is out, and has a respectable backing, he must be brought in. Is that right?

## Old Landmarkism.

Bro. Gambrell has been quite severe on our use of the above term. He sailed forth with no little dash and glitter, from the shades of the College to denounce our plan and unspecting employment of the word as we had heard it used for twenty years. But since Bro. Graves, the god-father of "Old Landmarkism" has put in his appearance in the defense of the name for which he is responsible, the college Editor seems to take within his impetuosity, and retire "to make some practical use of the present agitation of the question."

Very well, Bro. G. we have no objection to letting you off in this little outside skirmish—i. e., in Southern Baptist.

With a remark or two on the above, we will leave the subject. We must, of course, be thankful to be let off by Bro. Graves, as he means it for kindness, but we never needed such consideration less than in this case. Bro. Graves' appearance was not in the least appalling. We consider J. M. Pendleton the highest authority on this subject. Besides, the old Landmark pamphlet is still extant, and gives conclusive testimony in the case. Language is under law, and cannot be made to mean just what we choose to have it mean. When Bro. Graves makes Landmarkism to mean all that he understands about ecclesiology, he broadens the term and promotes confusion in our prints. We have the same objection to the broadening process by Bro. G. that we had to the same process by Bro. Helyea.

## Church Members' Hand Book of Theology.

BY NORVELL ROBERTSON, PASTOR OF BETHANY CHURCH, SILVER CREEK, MISS., WITH AN INTRODUCTION BY W. D. MAYFIELD.

We have read enough of the above book to satisfy our mind that it is well adapted to the wants of our church members. It discusses in an able manner, and in language simple and clear the following subjects: On man's moral nature; The origin of human depravity; Of depravity; Of the human will; Regeneration; The doctrine of faith; Repentance; Justification; The final perseverance of the saints; On the inevitable and eternal security of the church; Predestination and election; Election; Atonement; Of the justice of vicarious sufferings; Of the value and sufficiency of atonement; The extent of atonement; The specific design of atonement; Atonement and intercession. These topics embrace all that is most important for us to understand in connection with our personal salvation. The book is, indeed, an examination of the foundations of our faith and hope. We would like to see the work widely circulated. The controversial temper of the times, together with the prevailing sentiment that it matters little what men believe, has led many to neglect to investigate these most important questions. The following, taken from the preface by Bro. Mayfield, now editor of the Baptist Recorder, Nashville, Tenn., we heartily approve.

Many persons have thought that such a book as the present one is needed. The passing generation has been made well acquainted with rites and ceremonies. The baptismal controversy has been revived. The Lord's Supper also has been the subject of discussion which has swept over the whole land. Now a church fully fitted to command a share of public attention. And all this is well. The storm purifies the atmosphere and clears the skies. The danger is not that men will give up the whole, but that the danger is that they will feed too little interest in things of even greater importance. Many persons have correct views of the ordinances of God's house, while at the same time their knowledge of the plan of salvation is not only very limited, but quite defective. A great number of books have been written with the design of securing uniformity of practice among the churches, but so far as I know, very little has been done to secure "one faith and one baptism." Our church members must be informed on the subject of baptism, and that they must guard with sleepless vigilance the great memorial ordinance. The evidences of the truth, it is claimed, should be determined by the apostolic form of church government. And to all this we give our hearty approval. But there is something higher such, at least, is the conviction of the author, and he deems it of great importance that, in this age, men should give more attention to the study of the plan of salvation. This plan ought to be understood; we can better afford to be ignorant of depending on it, and what is a matter of greater importance, our future destiny will be determined by our acquaintance with this system of truth.

The book is published for the author by the Southern Baptist Publication Society, Memphis, Tenn. It can be furnished from this office at the retail price, \$1.50, postage paid.

## TEMPERATIONS.

"And when the tempter came to him he said if thou be the son of God command that these stones be made bread. Matthew 4th. chapter, 3rd. verse."

When Adam was placed in the garden of Eden, he was given permission to eat of the fruit of every tree in the garden, save one; the fruit of which he was commanded not to eat. Soon after we read, that Satan told him of the advantages, that would result from disobedience; accused God of deception in the penalty which he had told Adam should surely follow a violation of the command; he had given him. To all of which Adam had a willing ear, and through his disobedience death came upon all of his race. God, being equal to all of his works, provided through the new covenant a way of escape for all who came to him through the merits of the atonement. As death came upon the first Adam through disobedience, he who kept and honored the law is properly called the second Adam. In order that the figure be complete, it was necessary that the second Adam be tempted after the same manner as the first. Let us notice the likeness of the temptations. Satan induced the first Adam to eat of the forbidden fruit. And he came to the second, saying, "if thou be the Son of God, command that these stones be made bread." In the temptation of the appetite, the first Adam had much less to resist than the second; for the first had authority to eat of every tree in the garden, except one; while of the second we read, that he had fasted forty days, and that he was famished. But the crowning temptation in each case, and which perfects the similitude, was the appeal to the ambition. To the first Satan offers as an inducement to yield, that he should be as God, knowing good and evil. To the second he said, if thou be the Son of God give evidence of the fact. In the first, Satan seemed to suppose that the ambition would be moved by a desire to be as God; and in the second to show that he was God. It may be said that the analogy is not perfect, because the first was human and the second Divine. But be it remembered that the first Adam was created pure in his humanity, and placed on earth with all the blessings which God in his wisdom saw fit to bestow upon him. When the tempter came instead of reposing trust in that God to whom he owed all allegiance, he placed confidence in the alluring words of Satan, and in Gods own time the second Adam came, clothed like the first in pure humanity; for the appetite and ambition are both attributes of humanity. But in his reply to the tempter he spoke from the word of God, showing that whatever character he then represented, the power in which he trusted was nothing more nor less than the power of God. His successful resistance of Satan, through trust in this power, proves, that he, conclusively, that the first Adam would have been equally proof against the devices of Satan, had his trust been, wholly based upon this self same power. But the question arises, why did not the Savior show himself to be the Son of God, by doing this seemingly harmless thing required of him? He was the Son of God, and as such, possessed power to turn stones to bread. There was no "thus saith the Lord" against it. On the contrary under the old dispensation, when necessary, the prophets made or increased bread, and subsequently the Savior turned water into wine, and increased the few loaves and fishes until the multitudes were satisfied, and still much remained. To all this we reply, had the Savior obeyed the mandate of Satan, he would have rendered that obedience to him which was due to God, and would have honored him with that honor and glory which belong to God only. As the Savior was tempted, so all those who come to God through him must be tempted. And when the tempter comes he often, if not always, comes with inducements against which no "thus saith the Lord" can be found. And through his agencies in this world, we are challenged to show why we should not engage in the so-called harmless amusements which are continually causing God's people to wander from the path of duty. Christians, let us well consider the source of the power that prompt us to take any or every step in sin. Remember that if we cannot ask God's blessings upon what we are inclined to engage in, and thereby honor and glorify His great and holy name; that by yielding to our inclinations we will be giving honor and glory to the prince of darkness. "Whosoever ye do, do all to the glory of God."

## DEACONS.

GRENADA, MISS., March 24, 1877.

A Mr. John C. Barress, editor of the Universalist Herald, at Enola, Ala., has been holding forth at Enola, in North Mississippi. As we are informed, he does not preach Universalism out and out, after the old fashion, but rather teaches a hybrid theology, neither this nor that. He has discovered by another route the Romish purgatory, where sinners remain awhile after death, until they are fitted for Heaven. We would like to know how he bridges the fixed gulf between the saved and lost. Bro. W. W. Finley will please see that no one is deceived by Mr. Barress.

## WHENCE THIS LEANNESS?

BY ST. CLAIR LAWRENCE.

"For if there come into your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in filthy raiment, and you have respect to him that wears the gay clothing and say unto him, Sit thou here in a good place; and say to the poor man, Stand thou here, or sit here under my footstool. Are ye not partial in yourselves? James ii., 2-4. "Humble yourselves in the sight of the Lord, and he shall lift you up." 1 Pet. iii., 18, 20.

What's the matter with many of our churches? Much every way. Some of them have a tiny membership. Many of them have no pastor. A majority of them have poor lean congregations. They may have Gothic arches, painted windows, brussels carpets and magnificent organs, or else plain and unpretending in every equipment. But as it may, vacant pews or empty benches are Sabbath gossippers, talking of lifelessness and want of zeal.

But why? Is that sacred power which in former times drew men in range of religious influences dormant? Has the gospel lost its attraction, its cheer, its charm for the masses? No, no! Then whence this leanness, deadness, dryness, stiffness, deadness? And echo answers, hence.

A detailed reply would require much time and space; and yet, a perfect solution may be well nigh reached, by comparing the simple, earnest, impressive teaching and preaching of Jesus and the apostles, and the plain mansuaging manner of their worship, with our modern, high-sounding, world-conforming, pride-circled system, as found in many churches.

Multitudes thronged the Saviour, and with eagerness attended the ministry of Paul and Peter, because their sermons and teachings were "direct and easily understood." The humble spirit of Christ was in it all. In their presence the people could throw off all restraint and reserve, feel themselves at home, and were made conscious that the preaching was, for them. In our day it often happens that the character of the sermon and singing, the manner of dress, and deportment of the membership, the indescribable languish of the place and its people, all say to the poor man or stranger who drops in, "Not wanted here."

The minister may disclaim this charge, and the members say, "All are welcome," but there is a certain stiffness, affected precision, and lack of sympathetic and genial looks and conversation, that somehow will manifest themselves and be recognized. Thus, instead of Elysian bowers, and gardens of sweet perfumes, the tabernacle is surrounded by this ugly picket, overlooking the threshold, darkening the walls, and making desolate and uninviting the Lord's Holy Temple. [The great power of the gospel is its lowly sympathy, he maddened.]—[Bro.]

The "Old Landmarks" have been greatly weakened, not in doctrine only. Our ministers have forsaken them in the style of preaching, and churches, in manner of worship, until there is a much insipidity, and so little of that warm and sincere interest in men's souls that our religious services are without attraction; and from this cause arises much of our leanness.

In a word, we need less flourish, formality and pride; and more, far more, simplicity of manner, humility of deportment, and heartfelt Christian love.

## BAPTISM OF THE HOLY SPIRIT.

BY J. W. LIPSEY.

"For by one spirit are we all baptized into one body." 1 Cor. xii., 13. The causal "for" shows the reason for all of us being in one body. What was true of the Corinthians as becoming Christians must be true of all believers in all times.

1. The baptism of the Holy Spirit was an especial promise. Perhaps this subject is referred to by at least three of the prophets Isaiah iv., 4. Mal. iii., 2. Joel ii., 28, 29. John the Baptist said "He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and fire." Matt. iii., 11. "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is which baptizeth with the Holy Spirit." John i., 33. "For John truly baptizeth with water, but ye shall be baptized with the Holy Spirit not many days hence." Acts i., 5. These promises are very clearly set forth.

2. Was this baptism of the Holy Spirit intended to be perpetuated? It will be admitted by all that this baptism of the Holy Spirit took place on the day of Pentecost, "ye shall be baptized with the Holy Spirit not many days hence," said Jesus as he was leaving his disciples. "When the day of Pentecost was fully come they were all filled with the Holy Spirit." The multitude wondered. Peter explained to them that "the promise was to you, and to your children (or offspring or posterity) and to all after you, even as many as the Lord our God shall call." Acts ii., 39. I suppose none will doubt that Peter is speaking of the baptism of the Holy Spirit as this promise. There are three classes here embraced: viz. the persons spoken to, who were Jews; their posterity, or Jewish descendants; and those "after off," even as many as may be called. This last class must refer to the Gentiles.

Eight years after Pentecost when Peter preached the first sermon to the Gentiles, and saw the effects, i. e. the baptism of the Holy Spirit, he acknowledged the fact in the following: "And as I began to speak the Holy Spirit fell on them as on us at the beginning. Then remembered I the words of the Lord how that he said John indeed baptized with water, but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ what is he that I should withstand God?" Acts x., 15, 17. 1. From this we learn that this scene corresponded to that of Pentecost. 2. That Peter recognized this as the baptism of the Holy Spirit. 3. That this was a fulfillment of the promise "to them that are after off." 4. That this baptism was received in this case, at least eight years after Pentecost.

But we should not confound the miracles of tongues with the baptism of the Holy Spirit. Eighteen years after that and twenty-six years after Pentecost, Paul, in his letter to the Corinthians, said "For by one spirit are we all baptized into one body." This church was, however, organized just a few years after the churches as late as the year 90 A. D., and not revoked then, it must not be revoked now.

## Plains' For Raising Money.

Some plain words with our hearty endorsement. Plans are doubtless necessary, but any plans that do not comprehend the giving of the sums needed by the church, and that, too, by the members of the church are inefficient, if not wicked.

Dr. Haygood, in his appeal, entitled "Where is the subject matter, uses these forcible words: "Plans? There are no end of plans. There are nearly as many plans as promises. But the money doesn't come. We are beginning to grow skeptical about plans, particularly about plans for raising church money. The true way to raise it is to go right. Not supper festivals, excursions, sideshow, and tricks that are a delusion and snare. They enervate the giving conscience, and demands of simple benevolence. After all there is, we begin to suspect, something about this whole matter of church finances. "Financing" is hardly a proper term to use in connection with benevolence. This word does not belong to the apostles or to the fathers. It is modern and alien to the ministry and of the laity, it is giving not financing. The Lord Jesus said not "It is more blessed to give than to receive" but rather: "It is more blessed to give than to be afraid of the word financing. It brings up, somehow, the idea of getting money for ourselves without working for it; or raising money for the church without giving it. The trouble, with our day brethren, in this matter of solving church finances, is not in them, but in the subject itself. It can't be solved. The more we try, the more we fail. There may be life and there may be a little temporary success; but it only makes the failure the greater in the long run. And woe to the church, that, in the name of the Lord, not consider and provide for the long run! Take it all together, there is no way to raise money for the church without giving it. And here is the bottom fact in the trouble. We want the church to have the money; but we want somebody else to pay it."—Examiner.

## WHENCE THIS LEANNESS?

BY ST. CLAIR LAWRENCE.

"For if there come into your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in filthy raiment, and you have respect to him that wears the gay clothing and say unto him, Sit thou here in a good place; and say to the poor man, Stand thou here, or sit here under my footstool. Are ye not partial in yourselves? James ii., 2-4. "Humble yourselves in the sight of the Lord, and he shall lift you up." 1 Pet. iii., 18, 20.

What's the matter with many of our churches? Much every way. Some of them have a tiny membership. Many of them have no pastor. A majority of them have poor lean congregations. They may have Gothic arches, painted windows, brussels carpets and magnificent organs, or else plain and unpretending in every equipment. But as it may, vacant pews or empty benches are Sabbath gossippers, talking of lifelessness and want of zeal.

But why? Is that sacred power which in former times drew men in range of religious influences dormant? Has the gospel lost its attraction, its cheer, its charm for the masses? No, no! Then whence this leanness, deadness, dryness, stiffness, deadness? And echo answers, hence.

A detailed reply would require much time and space; and yet, a perfect solution may be well nigh reached, by comparing the simple, earnest, impressive teaching and preaching of Jesus and the apostles, and the plain mansuaging manner of their worship, with our modern, high-sounding, world-conforming, pride-circled system, as found in many churches.

Multitudes thronged the Saviour, and with eagerness attended the ministry of Paul and Peter, because their sermons and teachings were "direct and easily understood." The humble spirit of Christ was in it all. In their presence the people could throw off all restraint and reserve, feel themselves at home, and were made conscious that the preaching was, for them. In our day it often happens that the character of the sermon and singing, the manner of dress, and deportment of the membership, the indescribable languish of the place and its people, all say to the poor man or stranger who drops in, "Not wanted here."

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